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THE VOICE OF MORMON CALIFORNIA . . .

THE MESSENGER

"THE SPIRIT GIVETH LIFE"

OF NORTHERN CALIFORNIA

VOL. XLIVIII—No. 1 | Editorial Office: 1122 E. 14th St., San Leandro, Ca. 94577 | JANUARY, 1970

CURTIS R. BYBEE, a member of the Oakland - Berkeley Stake High Council for 13 years, and a former Bishop of the Oakland Fourth ward (7 years) is new president of the Oakland Real Estate Board.

Curtis R. Bybee Heads Bay Board

Curtis R. Bybee, member of the Oakland-Berkeley Stake High Council for 13 years, is new president of the Oakland Real Estate Board.

Brother Bybee has been an active member of the Oakland Real Estate Board for the past 12 years, having served on the membership, professional conduct, and program committees. He was a Director of the Multiple Listing Service for the past 10 years and has served on the Board of Directors. He first entered the real estate profession in 1946 and joined the Oakland Real Estate Board in 1947, specializing in residential and income property.

His church experience prior to serving on the High Council included almost 7 years as Bishop of the Oakland Fourth Ward, from 1949. During this time, the new chapel on Virginia Street was built under his direction. Since the Interstake Center was completed he has served as coordinator and chairman of the committee composed of representatives of all the stakes using the center. Since the Oakland Temple was built, he has been in charge of grounds and outside personnel.

Born in Kaysville, Utah, Brother Bybee lives in the Oakland Fourth ward with his wife, Mary, and son, Gerald. Another son, Ronald, will complete a mission (French East) in January. Their eldest son, Howard, also completed a French mission, earned his bachelors' degree at BYU and is now teaching at Duke University and working toward his doctorate. They also have two daughters: Joanne (Mrs. Carl Byers) lives in Salem, Oregon; and Sue (Mrs. Leland H. Wright, Jr.) lives in Salt Lake City.

Pioneer Day Fete Set At Coliseum

Members of the Mormon Battalion and Utah Pioneers will be honored at a special Pioneer Day at the Oakland Coliseum, Saturday, July 25, at 1 p.m.

Charles Finley of the Oakland Athletics has made the coliseum available to 10 stakes of the Bay Area.

Wards of the 10 stakes will sell tickets for the A's and Yankees game to benefit welfare and building funds. A Pioneer pre-game show will be featured.

President Richard Sonne of Palo Alto Stake will coordinate ticket sales for the Peninsula and San Jose areas; Joel P. Gold, a counselor in the Hayward Stake presidency will serve as chairman for the pregame festivities; and Bishop Dale E. Roe will assist with ticket sales for East Bay Stakes.

Patriarch Hilton Weds Ruth Wright

Patriarch Eugene Hilton, noted Bay Area educator, was married December 19 in the Oakland Temple to Ruth Wright. Sister Wright is widow of James Wright. Brother Hilton was left a widower when his wife passed away after a long illness. They had been married for more than 52 years.

President Hilton was a counselor in the Oakland Stake when it was organized December 2, 1934. He became president of Oakland Stake April 18, 1937 and served until he was appointed Patriarch in April of 1949.

He served in the Oakland Public Schools System, including a term as principal. After his retirement, he taught at the College of Hawaii. He now serves as a sealer at the Oakland Temple, and as one of Oakland Stake's Patriarchs. He completed a doctorate in education at the University of California in 1929. He received his M.S. at the University of Utah and his B.S. at Brigham Young University.

Music Scholarship Auditions Jan. 29

Paul C. Pollei will head a team from Brigham Young University to hold auditions for music scholarships, January 29 from 4 to 6 p.m.

That same evening, three artists will give a concert which will be open to the public. The place has not yet been confirmed but will be announced in local wards.

Those interested in making appointments should call Frank Higham of the Oakland-Berkeley Stake High Council, evenings after 6, at 531-8267.

Bay Ward Chapel Ground-Breaking

Participating in the ground-breaking ceremonies for the new Bay Ward chapel, San Francisco Stake, on November 2, 1969, are, left to right: Mark Garff of the Church Building Committee; D. Forrest Greene, San Francisco Stake presidency and former Bay Ward bishop; Irven G. Derrick, San Francisco Stake President; Bishop Harden Eyring breaking ground; Herbert Erb, San Francisco Stake presidency; Maury W. Schooff, former Bay Ward bishop; Robert J. Mills, second counselor; and Dix Newell, first counselor, Bay Ward Bishopric.

With the long awaited approval from Salt Lake to begin construction on the new Bay Ward chapel finally a reality, ward and stake members gathered at the Pacific and Gough lot for afternoon ground breaking ceremonies November 2.

Bishop Harden Eyring conducted the service and introduced the visiting dignitaries and program participants. He extolled the efforts of ward members and past Bay Ward bishops who have contributed faithfully their time and efforts to the building program.

President D. Forrest Greene recalled his tenure as bishop and the first contribution to the present building fund drive before there was such a drive. The amount was 50 cents, but it was a beginning.

Former bishop Maury W. Schooff related some of his experiences with the building fund program while Bay Ward was under his leadership. The assessment program was launched by Bishop Schooff, and he commended the spirit of giving that so many ward members exhibited, from the permanent resident to those only in the ward for a short time—all willing to participate in Bay Ward's efforts to raise money for the new chapel.

Mark Garff of the Church Building Committee was a special guest and told of the Church-wide building program which has erected 1,000 new chapels in the past three years and presently has 350 under construction.

Stake President Irven G. Derrick reminded members that the edifice itself is not the most important part of building a new chapel. The greatest value in any building program is what the individual members gain from the sacrifice and work put into building a chapel.

President Derrick then officially broke ground for the Pacific and Gough chapel and passed the shovel to his counselors, the ward bishopric and other program participants for their turn.

The enthusiasm and excitement of the afternoon will multiply in months to come as ward members watch construction with eager anticipation for completion of their beautiful new chapel.

Dr. Henry Eyring, noted chemist and father of our bishop, was guest speaker at a special fireside following the ground breaking. His testimony, stories and wit climaxed a memorable day for Bay Ward members.

DID YOU KOW ?

Back in the first years of this century, Latter-day Saints traveled many miles to attend Sunday services at 1649 Hayes. The little building, acquired in 1916, would be unrecognizable to those who are familiar with the present structure, but it was the meeting place of dedicated Saints for many years. They came from the Peninsula, from the East Bay and Marin County to worship together. Alfred McDonald, for example, boarded the ferry boat in the East Bay early every Sunday morning, docked on the San Francisco side of the Bay, caught a horse drawn street car to 1649 Hayes, attended Sunday School and Sacrament meetings, then returned home, arriving well after dark.

In March of 1934 a successful building fund drive was launched to remodel the building to the design we know today. A social hall was constructed and meetings were held there while the chapel was remodeled. Dedication of the newly completed building was held December 20, 1936, with David O. McKay presiding. President McKay was at that time second counselor to Heber J. Grant with J. Rueben Clark, Jr. as first counselor. Claude W. Nalder was bishop of the ward—he served in this capacity from 1927 to 1952 when he was called as a mission president.

During World War II, the 1649 Hayes Street chapel was the meeting place for service personnel stationed in and passing through San Francisco. Chairs were set up in the aisles to accommodate the many Saints attending and regular ward members were restricted from bearing their testimonies to allow L. D. S. service men and women to bear their testimonies while in the city.

Bishops serving the ward following Bishop Nalder were Albert J. Price and Elwood Scoville. When the ward was divided, Bishop Scoville became bishop of the San Francisco Ward and D. Forrest Greene was called as bishop of the Bay Ward. Parley J. Livingston succeeded Bishop Greene, and he was followed by Maury W. Schooff. In 1966 the ward boundaries were revised, and San Francisco Ward moved to 22nd and Lawton. Harden Eyring has been our bishop since early 1968.

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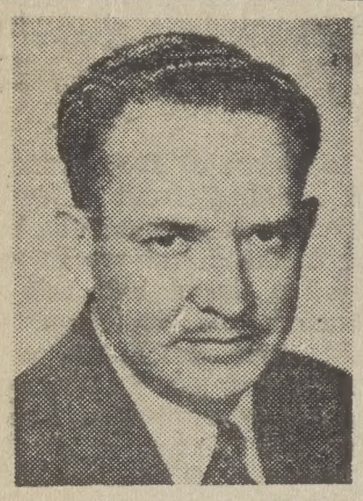

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MORTICIANS

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Richard King Sings For Gov. Reagan; Signs For Lead In San Francisco

San Leandro LDS lawyer-singer-teacher Richard King was retained to perform for Governor Ronald Reagan for the third year in a row, at the Alameda County Republican "Salute to the Governor," at Jack London Square on December 3rd. Approximately 1,000 Alameda County patrons paid 100 a plate to hear the Governor speak. Brother king has been asked to do his show for the Governor's dinner every year since its inception.

Brother King has also recently signed with Babs Productions of Hollywood to perform the lead role in the San Francisco run of "Many Happy Returns," opening at the Little Fox Theater on January 28, 1970. The show is headed for New York after the close of the San Francisco engagement, and was performed for four months in Las Vegas during 1969 at the Desert Inn. Variety and the Las Vegas newspapers called the show "A successful hit . . . a laugh-filled evening." It is a family fare oriented show about a producer who wants to put a show together. He runs out of money (naturally) but receives his income tax refund, and instead of $497.00, the government makes a mistake and sends him $497,000.00. Our hero (Bro. King) cashes the check, thinking this will make the government a silent partner in his show . . . and then the fun begins. There are, of course, plenty of songs and romance to add to the plot.

Richard performed the lead role twice nightly at the Desert Inn on Monday nights as the understudy to Broadway star John Raitt. The show is scheduled to run from 4 to 8 weeks here before it goes East. Brother King will practice his profession during the day and be on stage every night except Sunday and Monday, so will continue to be a busy man. He has also agreed to continue teaching a course in Basic Law for the Adult School District at San Lorenzo High School.

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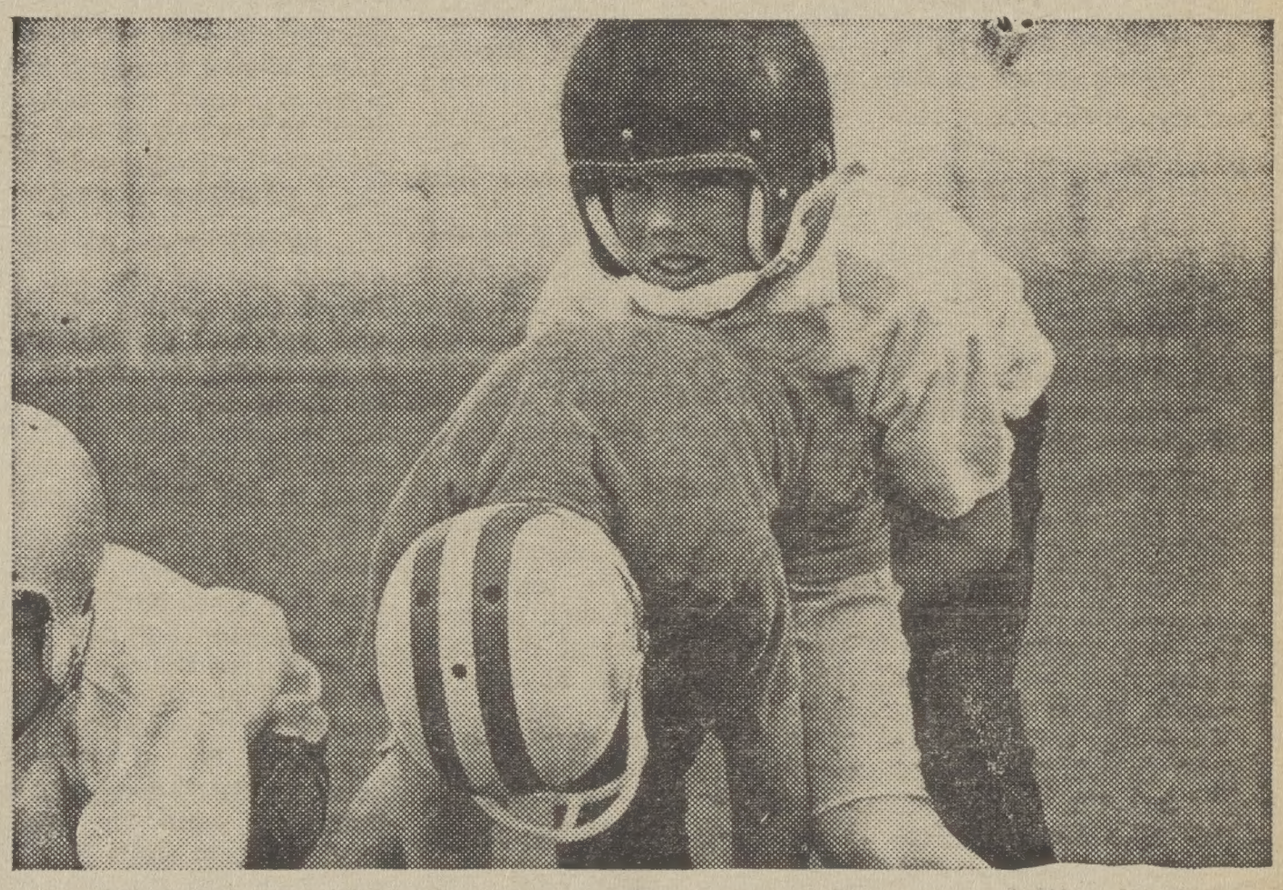

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Frame.....% Other.....

Type of Roof:
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Other (specify) .....

Approximate Age of Dwelling.....years

No. of Families in Building.....

No. of Stories .....

Is Property:
.....Owned & Occupied by Applicant?
.....Rented to others by Applicant?
.....Rented to Applicant?

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Names of nearest intersecting streets

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Distance to Nearest Fire Hydrant.....Ft.
Distance to Your Fire Dept.....Miles
Name of your Fire Department:

.....

Property outside city limits?
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If Yes, name of nearest town

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How far to nearest town.....miles
Amount of Insurance Desired:
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If yes, describe briefly:

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When does insurance expire?
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BYU Religion Series Fifth Round Begins

By Glenna Stephens
Associate Editor

The 1969-70 "Know Your Religion Lecture Series" moves into its fifth round on Friday, February 6, 1970, 8 p.m., at the Oakland Interstake Center, 4780 Lincoln Avenue; and February 7th, 8 p.m., at San Jose Stake Center, 1336 Cherry Avenue.

Lectures are held monthly through May, 1970, between 8 and 10 p.m. in various locations throughout Northern and Southern California.

The objectives of the program according to Stanley A. Peterson, Chairman of the Brigham Young University-California Center, is to provide thought provoking, informative lectures on religious subjects by selected LDS scholars. Presentations are intended to be of a scholarly nature and challenging to the trained and searching mind.

Blaine R. Porter will lecture on Friday, February 6, 1970, 8 p.m., at Oakland Interstake Center and Saturday, February 7, at San Jose Stake Center on the subject, "Challenges Facing LDS Families." He will discuss the challenges which confront families, which if not greater in magnitude, are certainly more complex and different from the past with traditions, values and social controls being challenged and changed.

Dr. Porter received his Ph. degree in 1952 from Cornell University. He was selected as Professor of the Year by the BYU student body in 1963-64 and is listed in "Who's Who in America," and in "Who's Who in the West." He is a member of many professional and honorary organizations and at present he is Dean of the College of Family Living at BYU.

He started out as a graduate teaching assistant in Sociology at BYU, instructor of Family Sociology at Iowa State College, Grant Foundation Fellow in Family Life at Cornel University and Visiting Professor at the University of London.

Brother Porter has been Director of several BYU Travel Study Tours to Europe plus Canada, Mexico, Puerto Rico, Virgin Islands, and nearly all of the United States. He is the author of many articles for various magazines and journals such as "Your Child's World," "Journal of Home Economics," "Marriage and Family Living," "Teen Times," "The Improvement Era," etc.

SIXTH ROUND of BYU "Know Your Religion" lectures will be Friday, March 6, in Oakland and Saturday, March 7, at San Jose.

Dr. Spencer J. Palmer, Ph. D. degree from the University of California, Berkeley, will discuss "The Church Encounters Asia." He is well qualified in this field as he was Mission President of the Korean Mission 1965-68. Previously he traveled widely throughout Korea as army chaplain between 1954-55.

Brother Palmer is presently serving as coordinator of Asian Studies, Brigham Young University. He is a specialist in comparative world religions and a professor of History and Religion. Also, he is Book Review Editor of BYU Studies.

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Science & Logic Prove Religion

In previous issues we have discussed a logical proof of God and a scientific proof of God. We have approached God's nature through human experience and understanding. We have found scientific proofs to back up Joseph Smith's teachings. For example, the antimatter theory corresponds with his definition of the soul. We have found that scientific theories also back up scriptures. For example, astronomers believe that there are billions of inhabited planets. This corresponds to Abraham's words in the Book of Abraham. We have seen that science does not contradict with religion. It gives physical evidences which back up the teachings of our gospel. As man progresses and learns more universal truths he must realize that scientific discoveries based on truth must correspond to eternal truths. Science is not an embarassment to us. We welcome it, for it bears testimony to the truth of the gospel.

But we cannot build a testimony on scientific evidences. When one begins to rely on science to prove religion, faith turns into facts—knowledge—and the spiritual feeling which accompanies a testimony may be lost. When we accept the principles of the gospel as scientific reality, spiritual faith disappears. We lose our spirituality. Knowing that the gospel is true by the promptings of the Holy Ghost is the true testimony builder. We must seek after this spirit. We should study science and question its relevance to the gospel and learn that it affirms the gospel. Science is a useful tool in converting intellectual atheists who believe science and religion are contradictory. And it assures us that the gospel is true because we find evidences of the truth in the physical world. But this knowledge must join with spiritual knowledge to give us a testimony of the truthfulness of the gospel. Scientific knowledge without spiritual affirmation cannot replace the contentment brought by spiritual affirmation of the gospel by the promptings of the Holy Ghost.

SOMETHING IN IT

Hugh B. Brown smiles as he walks,
Kept company by the ghosts of how many men
Like he, who have lived where the steep hills now conceal
His amusement from the world outside.
How often it is he will reveal
Himself in tears, in words, in nuance
Of aged voice, the secret of his smile;
And not only of his but of others too; How many eyes
From which the scales have fallen so
To put them at home in the world
For their having seen the sense of it,
Or made some sense.
Not that the meaning of life was never in doubt;
But faith was the thing,
And other than faith, there was no other yeast
Of spirit in the old man
To put him on to the nature of things,
And brew a head of humor when
The days came bumping now, in twos and threes.
Faith was the yeast, and Hugh B. Brown's
Having looked at life one day, and knowing then
That there was something, at least, in it.
Life is something that he can't quite put his finger on;
It keeps receeding as he walks;
But having glimpsed, well, what was it?
He keeps his pace and walks it now with love
And now with wit.

—Morgan

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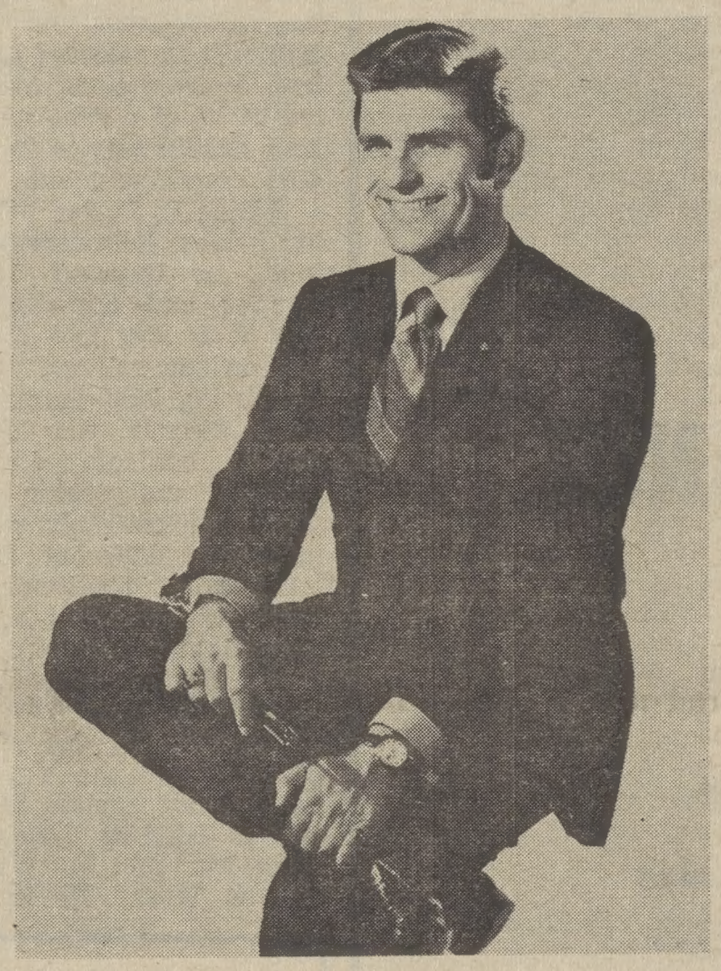

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Temple Hill Concerts To Begin Tenth Season

Dr. Wyatt Insko, organist and head of the Organ Department of San Francisco College for Women, Lone Mountain, San Francisco will be presented in concert January 4, 1970, 4 p.m. at Interstake Center, 4780 Lincoln Ave., Oakland, California. The concert will mark the beginning of the tenth anniversary year for the Temple Hill Concerts.

Dr. Insko is distinguishing himself by the very ambitious playing of ALL the organ works of Johann Sebastian Bach, on the College's German Werner Bosch organ — especially suited to Bach's music. This "project" will cover a three year period of playing, of which this season is the second. There will be a program on February 10, 1970 at San Francisco College for Women following his January appearance on the Temple Hill Concert Series.

The artist studied in several Eastern universities, and took his Ph. D. in musicology from Indiana University in 1964. His performance experience in organ and in choral conducting is solid, and he has had several articles published — one of which was for the Beethoven Dictionary (Philosophical Library of N.Y.) on the unusual subject: "Beethoven as Organist and Organ Composer." He is now translating Arnold Schlick's book on organ building from the German. The book, "Mirror of Organbuilders and Organists" (Pub: Peter Schoeffer, 1511) was the first printed book on organ building.

He has concertized all over the U.S., and played recitals in Europe as well. Among some of his noted teachers were Willi Apel, and the well known organist, Robert Noehren.

INTERSTAKE PROGRAM

Echo, G. Seroux

Echo, Samuel Scheidt

Echo Fantasy,
Jan Pieterson Sweelinck

Concerto in G Major (BWV592)
(Allegro - Grave - Presto)
Johann Sebastian Bach

Choral Preludes: "These Are the Holy Ten Commandments" (BWV 678) "Sleepers Wake! (BWV 645) "We All Believe in One God" (BWV 740)
Johann Sebastian Bach

Prelude in E-Flat Major (BWV 522) Johann Sebastian Bach

Sketch (Opus 58 No. 4)
Robert Schumann

Etude (Opus 56 No. 6)
Robert Schumann

Fugue on B.A.C.H.
Robert Schumann

Fantasia and Fugue in D-Minor (Opus 135b) Max Reger

Canon and Fugue for Organ (Opus 33b) Wallingfor Riegger

Fugue Robert Noehren
Variations on America
Charles Ives

Fremont 4th

opened with an unusual and colorful Relief Society Bazaar sponsored by the talented and skillful Relief Society Sisters of Fremont 4th Ward, entitled "Clown Town," Sister Brad Nicholsen, Gen. Chairman. Ladies who served at the various booths were costumed in colorful clown suits, and the various handicraft items were beautifully displayed in a carnival mood. In the front foyer of the church Sisters Joan Kirth and Sharon Hall served ward members at a sparkling Christmas booth, where lovely articles made by the sisters were on sale. Christmas music added to the holiday atmosphere. All the ward members attended, children included.

James Beeman, of 4th Ward, recently returned from duty in Vietnam, and the ward welcomed him back. He was married in the Oakland Temple November 21, to Nancy Christensen of Fremont 5th Ward.

The girls of the MIA are enthusiastic about their Centennial Chorus which sang in MIA recently and which is scheduled to sing several times in the months to come. The girls will all be gowned in pale yellow whipped cream full-length gowns, as a part of the MIA Centennial Year being celebrated throughout the church.

A Flea Market was held November 15 at the church parking lot, where ward members collected and sold items and also came to buy them. Many other money-raising plans and projects are afoot to help raise the money toward ward and stake building goals.

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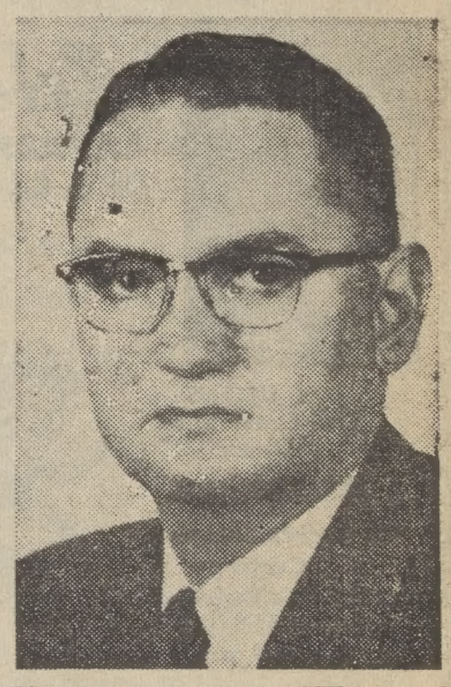

Close To Home

The Ward News In Review

Balboa Ward

By Helen Taylor

The Balboa-Daly City MIA offered puppet classes as a special activity at MIA. Over fifteen participated in constructing marionettes. With their completion, the girls of the Beehive class planned a puppet show to be presented at the D.C. Ward Bazaar.

A total of six puppets were operated by puppeteers Debbie Cuddeth, Garnet Ellis, and Robin Pressure.

The stage was constructed by Jennifer Taylor and Bob Thompson. The show consisted of three one-act plays poetically adapted to fit the performers: Super-Chicken, Shaggey Baggey Elephant, Lightening Bolt (a horse), the Wise Old Man, Tommie the Clown, and Sissy.

The performance at the D.C. Bazaar was so successful that the girls gave a repeat showing at the Balboa Bazaar. Over ninety spectators enjoyed the show. A voluntary donation of 15c was given which has been added to the growing fund for Camp Liahona.

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Sunset Ward

By E. Hess

ENCOMPASSING the Yuletide festivities of 1969, Bishop I. Robins of SUNSET WARD has offered a challenge with a strident program of activities for the NEW YEAR—1970. The agenda includes four INVENTORY NIGHT STOCK CHECKS on January 17-20-28-30; with a special Sunset Ward effort on the 30th, participants being four of the San Francisco Downtown and Stonestown firms.

The Christmas Program theme—"Christ is Born" was radiantly and spiritually portrayed by the Priesthood teachers and Sunday School juniors. Elder Alton R. Rouesche, narrator. Organist, Bonnie L. Goodliffe. There were vocal trios and music ensemble.

At the Sacrament Meeting, Bishop Frd I. Robbins stressed special emphasis on Christmas, with 2nd Counselor Arlow Lindbloom, program announcer. Musical number rendition by Gerda Sondergaard, Donna Peterson, accompanied by Bonnie L. Goodlife. "The Guest" —recitation by Junior Carl H. Lindbloom. Sr. Claire Engel eloquently "Traced Our Heritages from Pre-existence;" and Elder Jepson, U.S. Passport Division, related the "Great Advantages and Vast Lands of Our Nation."

Sr. Winifred Matson, our genial Librarian, is starting her semi-annual Book Return count, and asks that readers "finish their books" and return them, before a new issuance card for 1970.

Concord Stake

Bryan King Wins Track Honors Here

December, 1969, was an eventful month in the life of 15-year-old Bryan King, a Teacher in the Concord II Ward, Concord Stake. In that month he was given Honorable Mention on the third annual All-East Bay high school cross country all-star team selected by a panel of coaches representing the East Bay Track and Field Association.

Among the accomplishments that earned him this recognition was his performance as a member of the championship Mt. Diablo High School cross country team which literally ran away with all honors in sight this season. Competing as lead-off man for his school in the sphomore relay at the big Downey Invitational at Modesto and against a field of about 70 other schools, he had the fastest time of the race and helped his team take home the first-place trophy. Later in the season he finished second as a varsity runner in the Diablo Valley Athletic League championship race, which Mt. Diablo swept by taking all seven first positions, a feat previously unheard of in local racing annals, and shortly after that he was a member of the same team that won the championship in the North Coast Finals after his team had risen to the top of that district's some 160 schools.

Bryan accomplished all this while at the same time attending early morning seminary and also completing all the requirements for his Duty to God award, which was awarded him in December at Sacrament meeting ceremonies during which five other young men from Concord II Ward also received the coveted medal. Others receiving the Duty to God awards along with Bryan were Vernon Anderson, Mike Colombo, Mark Evenson, Steve Hunter, and Jim Wilhite. Interestingly enough, of these five, Steve Hunter and Jim Wilhite's Clayton Valley High School Frosh-Soph team also made it to the North Coast Finals but lost out there to Mt. Diablo.

Alger-Richmond

Sharon Mozelle Alger became the bride of Lloyd Richmond in the Oakland Temple November 22, 1969 with a reception following at the San Francisco Ward at 22nd Ave. and Lawton Street in San Francisco for 300 friends and relatives.

Sharon is the daughter of Bishop and Mrs. David W. Alger of San Francisco. Lloyd is the son of Mr. and Mrs. Lyman Richmond of Jackson, Wyo. Both the bride and groom have been active in Church activities in the San Francisco Ward, having completed Missions and held offices providing leadership for youth in that area. The Richmond's will reside in Provo, Utah until Lloyd completes his schooling at BYU.

Pleasant Hill I

By Esther England

Brent Greenwell Coffin passed away Dec. 19, 1969 in Seattle. He was the son of Donald and Velda Coffin of Pleasant Hill Ward, and aged twenty-three years.

He was a graduate, 1964, of Pleasant Hill High School and graduate of U.C. Santa Barbara where he received the R.O.T.C. Superior Cadet Award. Served as a member of Sigma Pi Sigma Physics Honor Society and graduate Student of University of Washington in Physical Oceanography.

He had completed a Mission for the L.D.S. Church in Germany.

Services were held in the Pleasant Hill Ward Chapel Tuesday, Dec. 23.

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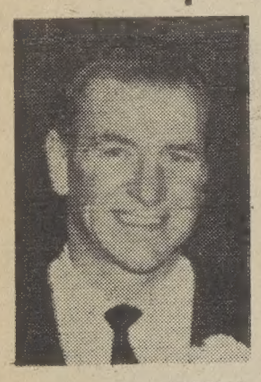

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San Francisco Ward

By G. STRACKE

The many friends of LEON and LILLIAN COLLETT were sorry to see them move after over 20 years of church activity in S.F. Stake. The Colletts have purchased a new home in Pleasanton so that Leon will be nearer his duties as Superintendent of the Oakland Temple grounds.

DENNIS HALL was released from his position in the Ward Sunday School because of his new calling to the Stake Sunday School Superintendency.

The success of the S.F. Singles (unmarried between 18-30) has been such under the leadership of JEFF WARD that he has been called to head this group on a Stake basis. This organization fills a long-felt need for such an activity. Anyone in this category in S.F. Stake is invited to participate in this challenging and rewarding new group which has gotten off to such a rousing start.

The Over 39er's Christmas Social was successfully put on by Co-Chairmen RUTH HERDMAN, VIRGINIA SINGER and AILEEN HANSON. Food, fun and fellowship—plus gifts—were enjoyed by the 40 guests. The Ward Christmas Party featuring all the Primary youngsters was a delight. After their program, the Strackette puppets performed and Santa made his customary appearance.

The Young Married's Christmas dinner-dance, using an Elizabethan theme, was elegantly formal with a traditional menu and decorations. Kristina Dixon, daughter of ALLEN and LINDA DIXON, was blessed by her father.

Ericksens Mark 63rd Anniversary

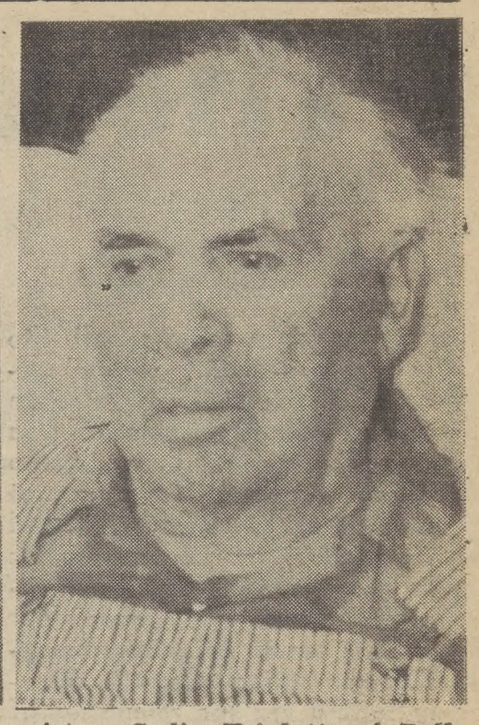
December 4th marks the 63rd wedding anniversary of Winnie (Campbell) and Olav Ericksen, who for the past six years have made their home with their daughter, Winnie Ellis.

Of their 12 children, nine are still living. Erma and Carl died as infants, and in 1963 a daughter died.

Brother Ericksen, who is a high priest, was born in Fredrickstad, Norway on January 6, 1880. His family joined the church, and they came to America. They settled in Utah, when he was 12 or 13 years old. He has two living sisters, Dagny Hansen of Provo, and is 94, and Jennie Nelson, who is 92 and lives in Los Angels.

As a young man Olav used to paint, but gave up his hobby and supported his family by his trade, that of a carpenter. When he was in his early 70's he received some oil paints as a gift, and he began painting again. His paintings hang in the homes of family and friends from the west coast to Florida. He also gave one to the Relief Society in Springfield, Oregon, where he used to live, and another to the church here.

Sister Ericksen was born in North Ogden, or Liberty, Utah the second of December, 1884. Her parents were among the Mormon Pioneers. Her father went to Utah in a covered wagon, and her mother was with a handcart company. Until her fingers became numb



and disabled, her favorite hobbies were crocheting and making beautiful quilts. At present she is recovering at home from a broken leg which she received on November 2nd. She still has two brothers living, Will Campbell of Boise, Idaho, who is 92, Parley Campbell, of No. Salt Lake, and one sister, Sadie Triplett, of Bellflower, California, both in their early 70's.

In addition to their twelve children, there are 27 grandchildren and at last count, 40 great grandchildren. Although their bodies are failing with old age, their spirits remain vibrant and hopeful.

C.V. Cubs Show True Spirit of Christmas

Den 2 of Cub Pack 718 developed a fomula to practice the True Spirit of Christmas and to demonstrate that it is "better to give than to receive."

The young men of Pack 718 truly enjoyed this Christmas season when they practiced "love thy neighbor" by adopting someone to love. They adopted Mrs. Edith Watters who lives on Watters Drive in Castro Valley. This is the home where Mrs. Watters cared for 113 foster boys over a period of 15 years. Her only son, Richard, recently retired from the Strategic Air Command as a full colonel.

Mrs. Watters was the guest of honor at the December 12 Pack meeting where the Den presented her with gifts they had made for her.

The plan for experiencing the true spirit of Christmas was worked out under the direction of Den Mother Mrs. Wynona Halladay of the Castro Valley ward.

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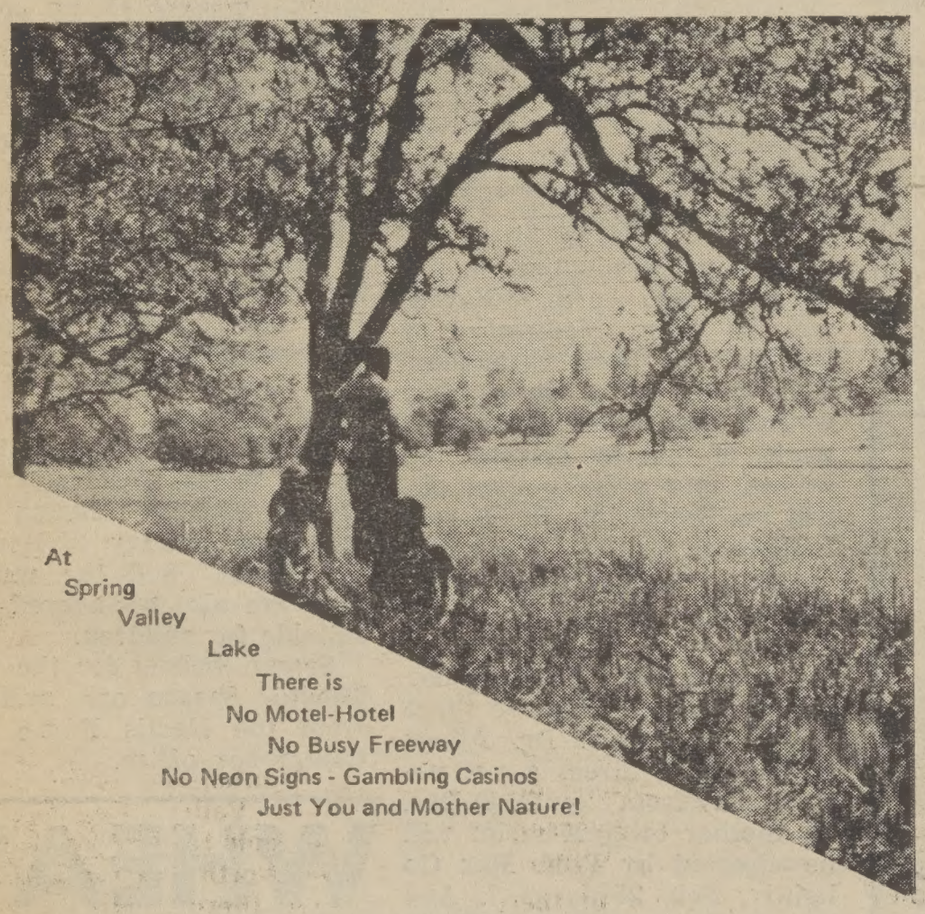

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"The Lord, His Temple And You"

Part I

By James F. Webb
Associate Editor

Most of us can recall the great excitement which surrounded the five weeks when the Oakland Temple was open to the public, and the deep spiritual feeling that permeated all who witnessed its dedication. Even now, as Latter-day Saints, we get excited when we hear our friends and neighbors mention something about it. Slowly fading are the memories of those long bus and car rides to Los Angeles every time we wanted to visit the House of the Lord.

Yes, we are fortunate to live so close to the temple. But with the temple so close to our homes, we find far too many Latter-Day Saints not availing themselves of its blessings. Why are not all the active Latter - Day Saints steady visitors to the temple? Oh, there are many reasons. Some people feel just as long as they have their own endowments it isn't really necessary to go to the temple once or twice a month—even though it would be nice to if they had more time. Still others fail to see the great urgency of qualifying to go to the temple to get their own endowments.

Is it really **urgent** for us to get our own endowments? This question was answered in part when the Savior gave His parable concerning the ten virgins. This parable illustrates the two types of people who would be in the Lord's Church in the last days. The Savior says five of the virgins were foolish for they took their lamps but didn't take any oil with them. In other words, they joined the Church, they had the lamp of the Gospel to light their lives, but failed to fill their lamps with oil, or the knowledge and righteousness of the Gospel. The Savior says the other five were wise because they took "oil in their vessels with their lamps." When the bridegroom came the foolish virgins found they didn't have the oil needed to keep their lamps lit and sought to obtain oil (knowledge and righteousness) from the wise virgins. But they were told they must go and buy from them that sell. Hence the foolish virgins didn't get to the wedding because they weren't prepared. * Matthew 25:1-13 *

We can't share knowledge which we haven't learned, and we can't learn all the knowledge that's necessary unless we attend the temple regularly! In emphasizing the importance of the knowledge gained in the temple, Brigham Young on April 6, 1853 made this statement:

"Let me give you the definition in brief. Your endowment is to receive all those ordinances in the House of the Lord, which are **necessary** for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell." * Journal of Discourses 2:31 *

If you were taken this very minute, would you have the knowledge necessary to pass by the angels who stand as sentinels to our Father's Kingdom?

Joseph Smith Jr. stated on January 21, 184: "The question is frequently asked, 'Can we not be saved without going through with all those ordinances, etc.' I would answer, No, not the fullness of salvation. Jesus said, "There are many mansions in my Father's house, and I will go and prepare a place for you." House here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law too." * Documentary History of the Church 6:184 *

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Dennis Lauper, President . . .

Retarded Children Association Is Given Property As Gift

The East Bay Association for Retarded Children in San Leandro will be able to serve a larger number of San Leandro and South Oakland clients, thanks to a generous gift from a lively bunch of "little old ladies."

The Mobilized Women of Berkeley, a group formed half a century ago during World War I, decided recently to take stock of themselves. They made two decisions. One was to donate their $250,000 building at 1001-1007 University Avenue in Berkeley to the United Bay Area Crusade agency.

The new facility will be an imediate advantage for the 12 Berkeley clients who have been traveling daily to San Leandro. Also numbered among the first students at the new school will be a dozen youth who have been attending the Beason School for Retarded Children. This Berkeley school, which has been self-supporting will merge with EBARC and its two staff members will join the EBARC staff. There are 25 additional Berkeley clients on a waiting list.

The Thrift Shop, started by the Mobilized Women in 1937, wil also remain in operation. The students will have the added training of repairing articles for sale and receive some selling experience. In addition, the staff employed by "Moby", as the organization has been affectionately known, will remain at the facility.

Mrs. Ray S. Morgan, Moby president, said, "We feel extremely fortunate to have found an agency which will take over the spirit of our organization in helping youth, especially since these are youth who cannot help themselves. Although we are disbanding, we are excited about becoming an EBARC Auxiliary. There is still a lot of enery in us to give to the community."

Dennis L. Lauper, Messenger publisher and president of the EBARC Board of Directors, is in hopes that additional contracts can now be obtained from industries in North Alameda County. "These contracts bring needed additional funds into the agency and give our clients the necessary satisfaction of participation in the world of work."

BYU To Produce Major Plays

A prodigious stage season announced today by the Brigham Young University Dramatic Arts Department

From Feb. 27 to March 4, Dr. Charles Metten will direct and star in Moliere's "The Imaginary Invalid." Dr. Metten, who recently spent part of his sabbatical leave working with the American Conservatory Theater in San Francisco, will play the part of the most famous hypochrondriac in classical farce.

"I Remember Mama," one of the most heartwarming studies of American family life yet to reach the stage, will be dircted by Dr. Preston Gledhill for the Pardoe Theater, March 26-April 2.

The final production on the Pardoe stage, April 17 May 2, will be "The Madwoman of Chaillot" by Jean Giraudoux. This wild, wacky story of a woman who tries to rid the world of evil by driving the wicked into a bottomless pit, will be directed by Dr. Harold I. Hansen.

BYU's "original season," which has gained state-wide recognition as the place to go for provocative, faith-promot ing theater, will feature three plays this year: Dr. Albert Mitchell will direct a yet untitled play from Nov. 26 to Dec. 6. Another original script will be directed by Prof. Max Go lightly, Feb. 25-March 7. And the final production will be "W-2 Form," directed by Dr. Lael J. Woodbury These original plays will all be staged in the Margett's Arena Theatre.

The musical for the 1969-70 season will be "One Hundred and Ten in the Shade," a musical adaptation of "The Rainmaker" with music and lyrics by the outstanding team who wrote "The Fantastics," Harvey Schmidt and Tom Jones. Dr. Charles W. Whitman will direct.

Dr. Whitman will also direct a faculty Readers' Theater production of Marc Connelly's "The Green Pastures" in the Nelke Experimental Theater on Jan. 7, 8, 9, 14, 15 and 16. There will be another Readers' Theater production by a graduate student, Oct. 8-10, and further productions will be announced during the year.

"Girl of the Golden West" will be the November opera to be directed by Dr. Charles Metten. The April-May opera, Prof. Max Golightly will direct the second annual production of Vaughn Williams' "Pilgrim's Progress."

Dr. Morris Clinger will direct a special Children's Thea ter production during the month of January. "I Remember Mama" and the musical "Jo" are also considered very suitable for children.

Season tickets for the BYU Theater Season are available from the Harris Fine Arts Center box office.

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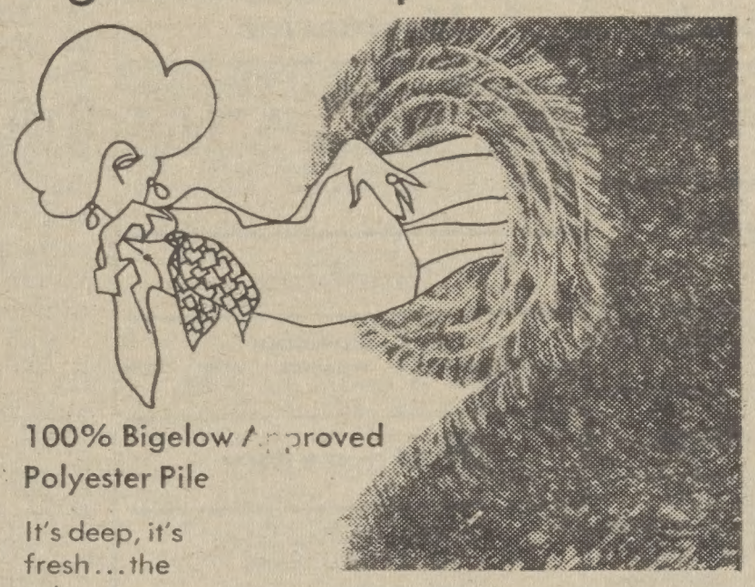

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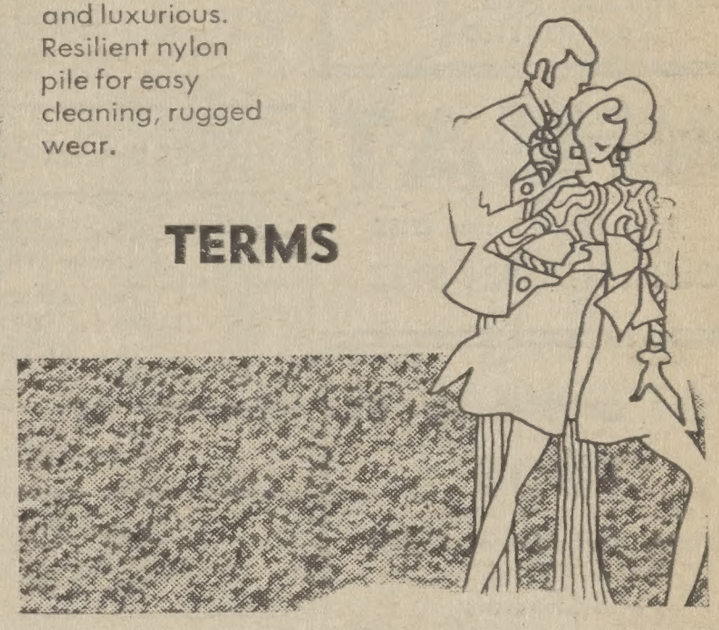

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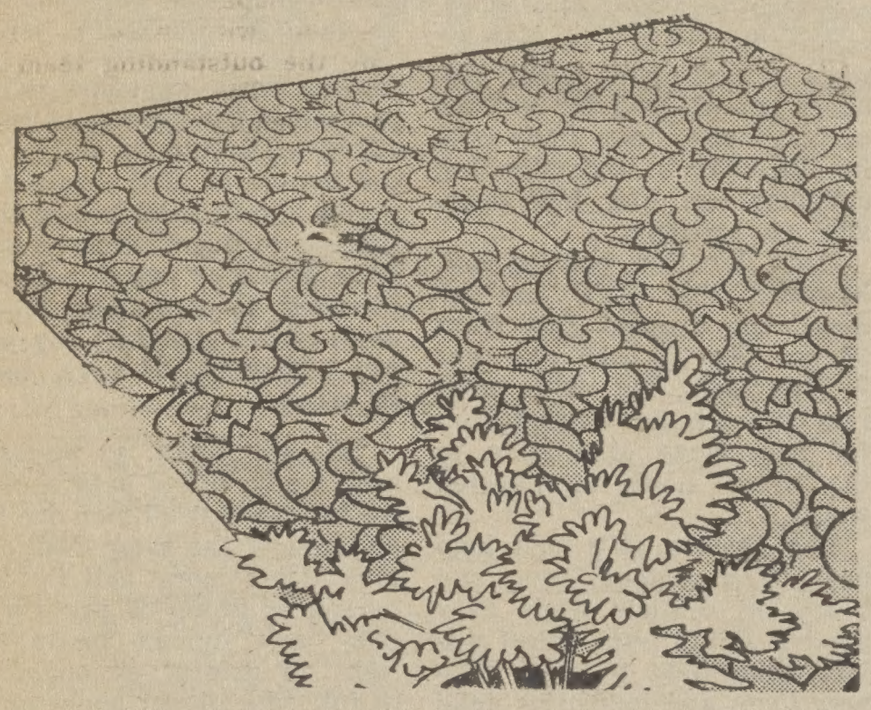

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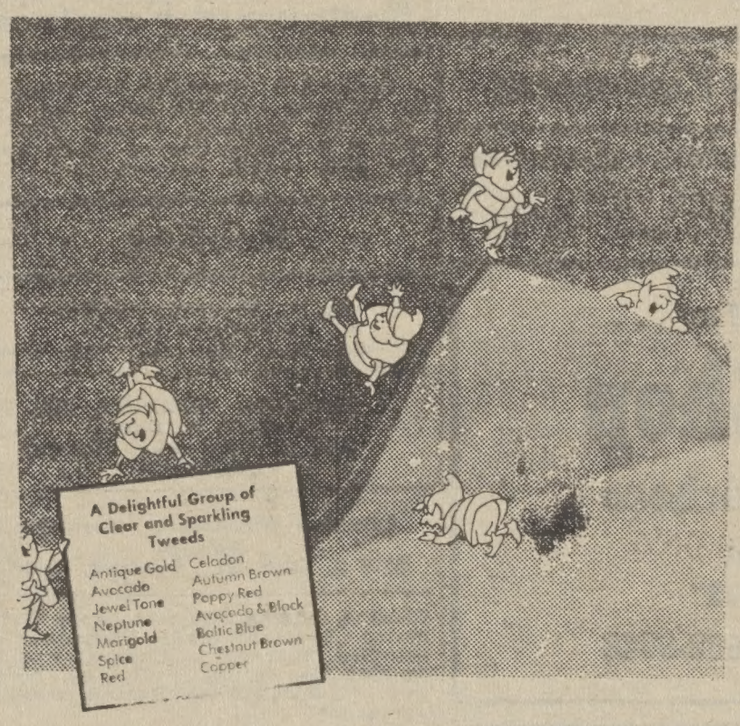

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Over 300 Indians At BYU: Expand Program

Two grants totaling $85,000 have been awarded to Brigham Young University by the William H. Donner Foundation of ew York for the development of programs assisting American Indian students.

The largest grant, totalling $60,000, was allocated for Indian leadership development and the other for $25,000 is earmarked for a program in Indian orientation in preparation for college work.

The grants were awarded to BYU because of the school's outstanding established program of Indian Education. There are over 300 Indians on BYU campus this year, representing 64 tribes, coming from 27 states and 7 countries. BYU officials expect the Indian enrollment to reach 1,000 within several years.

BYU provides 19 full-time and 8 part-time faculty members and a total of about $200,000 annually in American Indian programs.

Lester B. Whetten, dean of the BYU General College which supervises Indian education, said the Indian's main problem is that his higher education must be undertaken in modern American society—off the reservation, and this involves a major cultural adjustment.

Indians, most of whom are almost totally unprepared for university life, are sometimes overwhelmed by their first-campus experience. Once classwork begins, many Indian students are plagued by feelings of inferiority, poor study habits, difficulty in understanding assignements, and low tolerance to pressure.

Dean Whetten pointed out, however, that BYU has reduced the dropout rate from 56 per cent to 13.5 per cent in five years, but more progress is expected through better pre-college orientation to the white man's complicated world.

The Donner gifts will help pay Indian student's room and board on campus while they receive ability tests, select majors, take field trips to business firms and industries, take pre-college review courses, learn new study habits and build self-confidence.

The companion gift for developing Indian leadership aims at another of the Indian's most serious problems. The goal will be to help college students become truly professional in their chosen fields; help each one attain the highest economic and social position his abilities will permit; and stress the value of master's and doctor's degrees.

Successful Indian students who have finished their schooling are encouraged to return to their people to help others achieve similar success.

Dean Whetten said too many with degrees return to their reservations to accept menial or clerical jobs. Indian students need special programs to motivate them to attain highest academic and professional degrees—physician, dentist, psychiatrist, engineer, master of social work, etc. Dr. Arturo DeHoyos will supervise the leadership program.

'Of all minority groups, Indians perhaps have greatest need for thoughtful assistance," Dean Whetten said. "Indians have an annual income only one-half that of Negroes, one-fourth that of Americans generally.

He explained intensive effort will be made to provide teachers suited for Indian work, small student-teacher ratios, job opportunities, scholarships, qualified counselors, leadership training, etc.

Mormon Church Position On Civil Rights

The following is a statement on civil rights printed in the Salt Lake Tribune of Oct. 7, 1963, made by President Hugh B. Brown on behalf of the First Presidency of the Church of Jesus Christ of Latter-day Saints (Mormon):

"During recent months, both in Salt Lake City and across the nation, considerable interest has been expressed in the position of the Church of Jesus Christ of Latter-day Saints on the matter of civil rights. We would like it to be known that there is in this Church no doctrine, belief or practice that is intended to deny the enjoyment of full rights by any person regardless of race, color or creed.

"We say again, as we have said many times before, that we believe that all men are the children of the same God, and that it is a moral evil for any person or group of persons to deny any human being the right to gainful employment, to full educational opportunity and to every privilege of citizenship, just as it is a moral evil to deny him the right to worship according to the dictates of his own conscience.

'We have consistently and persistently upheld the Constitution of the United States, and as far as we are concerned this means upholding the constitutional rights of every citizen of the United States.

"We call upon all men, everywhere, both within and outside the Church, to commit themselves to the establishment of full civil equality for all of God's chidren. Anything less than this defeats our high idea of the brotherhood of man."

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The Main Forum

The Gospel In Perspective

DON C. PHILLIPS

Word of Wisdom Dimensions

Contrary to the American eating habits, breakfast, not dinner, is your most important daily meal. Upon awakening, your body has been without nourishment for approximately twelve hours, during which time it has used about 600 calories in nocturnal mending processes. This means, that to cheat on breakfast or skip it entirely is very foolish for it causes a low physical level of endurance and the sacrifice of mental alertness.

People complain of each day being a drag and for them nothing seems to go right. (I feel sorry for them, because mortality is a gift. Each day should be prayerfully welcomed). In most cases the problem can be traced back to that tle nourishment while creating bothersome gas in the digestive process which in many cases cause heart burn. What you need is high protein foods that assure nourishment to muscles, nerves, and brain cells.

Tomorrow try this "fast start" breakfast and experience the difference: (1) whole fruit to awaken your taste buds and stomach for what is to come. (2) eggs, an excellent tein food. (3) lean beef or lamb is excellent as is a portion of whole grain mush cooked in milk prepared from powdered non-fat milk. (4) sweeten cereals, etc., with honey, not white sugar (nutritionless starch). This breakfast will charge your system for that "fast start" into an exciting new day.

Next issue, breakfast and wake up exercises. Till then may God bless you with health and happiness.
person's daily "fast start" preparation. You can't expect high performance from cheap fuels; all too often, your stomach is fed devitalized cereals, burnt bread and starchy breakfast rolls. The digestive system labors under this gooey conglomeration while your body vainly searches for what it requires as fuel.

HOWARD KING

The Looking Glass

Controversy has arisen recently regarding alleged racial prejudice at Brigham Young University.

It is ironic that BYU, which has one of the best, of not the best record of any university in America in offering meaningful education to another oppressed minority, the American Indian, should be criticised on "racist" grounds.

If BYU needs to do a little self-examining, other universities are not in any better position to point an accusing finger. It is in response to certain unfair non-Mormon University declarations that I endorse and reprint this editorial which appeared in the BYU Alumnus.

Certainly you want to greet each day with a 'fast start" feeling. First of all this means eliminating starches from breakfast. Starch produces lit-

You'd think we were a bunch of gangsters the way she has this "shake down" before starting class!

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BYU President Reviews Racial Issues

(The following statement was made in the Devotional Assembly at BYU on Nov. 25 by President Ernest L. Wilkinson.)

During the past year or two, Brigham Young University has received national attention because of protests and boycotts involving our athletic teams.

Realizing that you as students and faculty members are deeply concerned about this situation, I propose this morning, in a spirit of helpfulness, to discuss the situation for your information.

First, let us briefly reveiw the events of this semester.

WYOMING DRAWS ATTENTION

Although there were several incidents at athletic contests last year, national attention was suddenly focused on BYU this year by the events which occured at the University of Wyoming.

Before the game with BYU on Oct. 18, the 14 Negro members of the Wyoming team showed up in the office of Coach Lloyd Eaton wearing black armbands in disobedience of the coach's direct order not to wear the armbands. He dismissed all 14 from the team.

EATON'S DIRECTIVE

This order of Coach Eaton had not been directed at the players because they were black. The week before, Coach Eaton had forbidden both black and white players to participate in the anti-war moratorium. He wanted their energies conserved mainly for participation as athletes in football games.

Later the 14 black players, with the assistance of the American Civil Liberties Union, filed suit in the United States District Court, asking the court to forthwith reinstate the 14 black players as members of the Wyoming team and to enjoin the University of Wyoming from continuing with the punishment that had been meted out to them. The suit also asked for monetary damages.

COURT—NO JURISDICTION

On Nov. 17, the Federal Judge of the District of Wyoming refused to issue a temparary restraining order which would have had the effect of reinstating the 14 Negro players. The case was set down for further hearing on the merits, although the Court commented that every coach has an inherent right to discipline his players.

Prior to the Wyoming incident, small demonstrations were staged at Arizona State University on Oct. 4 and after the Wyoming incident at University of Texas at El Paso on Oct. 25.

WAC MEETING

On Nov. 5, a meeting of Western Athletic Conference faculty representatives and athletic directors was held in Denver. At that meeting representatives from the University of Arizona Black Student Union registered three grievances: (1) They protested against the action of Coach Eaton; (2) They complained about the fact that none of the faculty representatives or athletic directors were Negroes; (3) They complained that the University had refused to pay their expenses to Denver.

Later about 40 blacks, without invitation, some of whom were not even members of the student bodies of the WAC conference, invaded the meetings and refused to leave. Thereupon, the meeting adjourned.

BLACK ARMBANDS

On Nov. 8, in BYU Stadium, the San Jose State team and coaching staff wore black armbands, injecting racial and religious controversy into an athletic contest, which BYU never has done.

On Nov. 12, President Kenneth Pitzer of Stanford University, on the recommendation of a faculty-student committee and without the knowledge of his Board of Trustees, publicly announced to the nation that Stanford would no longer schedule competition with BYU.

NO COMMUNICATIONS

It should be noted that President Pitzer never once spoke to me about this subject; neither were we given any hearing as to our athletic policy; further in his public statement, President Pitzer admitted he did not know of any racial discrimination by BYU.

He based his action on the fact that Negro members of the Church do not hold the Priesthood.

You will be interested to note that we have received scores of letters from Stanford alumni, most of them not members of our Church, apologizing for the action of President Pitzer and opposing his stand which itself in their judgement constitute religious discrimination.

WE'LL NOT MEDDLE

What the policies of Stanford University will be eventually will, of course, be determined by its President and Board of Trustees. That is an internal problem of Stanford and we do not intend to meddle in it.

I do think it is proper, however, for me at this time to make a statement with respect to the policy of Brigham Young University.

BYU has no policy which discriminates in any way whatsoever against any race, and those who state otherwise are either uninformed or unfair. Let me further outline this position.

First, we have never refused to play any team regardless of the race, religion, or color of the opposing team members and have never attempted to dictate the racial composition of opposing teams.

NO RESTRICTIONS

This policy, in statement or in fact, in no way restricts anyone from attending BYU because of the color of his skin. This semester students from every state in the nation and 56 foreign countries have selected BYU as the university of their choice.

Their color ranges from black to brown to yellow to white. Every race and so-called minority group is represented.

Their religious affiliations range from Islam to Hindu to Jew to Roman Catholic to Protestant to Mormon.

Certain racial groups which attend BYU in rather large numbers, such as American Indians, Polynesians, Orientals, and Spanish-Americans, enjoy excellent educational and social programs on our campus.

To our knowledge there are few, if any, universities in the United States that have tried harder to make minority-group and foreign students more welcome.

Now. I realize that there still may be questions in your minds about our Negro participation. True, there are not many black students on our campus. Just how many there are I do not know for we do not require students to indicate their color or racial origin.

In this respect, as far as we know there is not a single negro family residing in the entire county in which BYU is located, and this we are told by Negroes is an important factor in the decision black students make in not coming to BYU.

You should be informed that we have had Negro athletes. Those who have come here and black students who are here now have made no suggestions that racial discrimination is practiced against them.

Our policy is that black students are entitled to athletic grants-in-aid just the same as players of any other race who excel. As in the case of white athletes, we welcome black athletes at BYU provided they satisfy our entrance requirements and are willing to abide by our standards.

We shall continue to try to bring them to BYU, and I EMPHASIZE, not just to exploit them as athletes as unfortunately has been done at some universities, but to give them all the advantages of an outstanding education along with the privilege of intercollegiate competition.

At Brigham Young University we believe that every individual should be judged on his merits and should have the opportunity to excell to the utmost of his capacity. Within the limitation of size imposed by our physical plant, our campus is always open to serious students of all races, colors and creeds who desire to develop excellence in their chosen fields.

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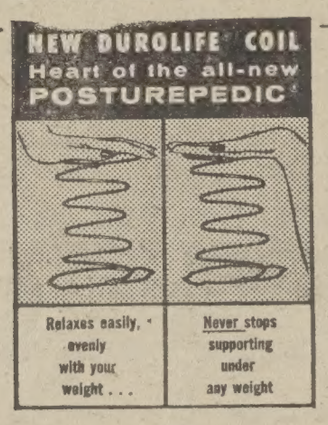
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